

/The Han Chinese/

*563 minority tribes or bandits, and lately there have been skirmishes between the warlords and between the Nationalists and the Communists. These disturbances have not only deprived the people of normal livelihood but also increased their financial burden, as they have been taxed heavily by both the government and the warlords to support the fighting armies. Moreover, the region is susceptible to the disasters of flood and famine. The corruption in officialdom, the banditry, the armies and the disasters have caused people of means to leave the region and make their homes elsewhere. Of course there are officials and rich merchants who have authority in political and economic matters, but it may be said that the majority of those left behind are small business men and poor farmers who stay on their land and struggle for a living.

*563 It should be noted that the southeast part of Northwest China is the place where Chinese civilization and culture developed and matured. This region, around the Wei and Lo Rivers, referred to as Kuang-chung, was the most prosperous and well-developed part of China during many of the Imperial dynasties. According to Communist geographical division, Kuang-chung, the area within Shensi Province, is included in the Northwest region. It is a region of fertile soil, where Han Chinese farmers have made their homes for countless generations. The regions to the north and west are populated by the Chinese Moslems, the Mongols and the Tibetans. As this is the case, many Han Chinese who remained in the Northwest became merchants who traveled north to Mongolia and west to Sinkiang with their caravan trade. There are also soldiers and prisoners who had settled here generations ago.

*563 Village dwellings are the conventional types of mud huts. Some live in caves, the rich in elaborate caves with fine furnishings, the very poor in caves scooped out of the porous yellow earth cliffs. In cities and towns where the wealthy merchants dwell, one of course finds the traditional big brick home with several courtyards, as well as modern two-story houses. But in Pao-chi, most of the people live in caves with regular doors and windows, dug out of the cliffs.

*563 The eating habits of these people are slightly different from those of the Han Chinese in other parts of China, in that more flour than rice is consumed. Rich people have no difficulty in obtaining all the delicacies they desire. Meat, eggs, fruits, fowl, rice, flour and vegetables are their common fare, but the poor people can afford only barley flour, millet and salted vegetables for their daily diet. Tou-fu, soybean cake, is consumed by rich and poor alike. Clothing in this region resembles that worn by Chinese in other parts of the country. Among nomads and the poor, sheepskin coats are very common. They are worn with the fur side inside.

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

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N 2. Patterns of living

563 a. Dwellings

342 Houses of the Chinese Moslems are similar to those of the
171 Han Chinese in style and construction. Externally their mosques
S resemble Chinese temples. There is always Arabic writing
N carved in wood above the entrance of the mosque to mark its
563 identity. But in Sinkiang the style of mosque architecture is not
342 Chinese, and the buildings as a rule have minarets.

S Village life is very much like that of the Chinese. People live
563 in mud huts with lattice woodwork, windows and simple furnish-
342 ings. Well-to-do people in cities and towns, where they usually
35 congregate in separate districts, live in Chinese style houses
[369] distinguished by the carvings on the windowframes, doorways
[531] and woodwork inside, which are of elaborate Arabic design quite
8 different from Chinese wood carving. In both rich and poor
[212] homes the ancestral shrines and tablets are missing, and in
their places are scrolls with Arabic writings or passages from
the Koran. In the northern and western parts of this region the
living quarters are simpler. There are colonies of flat-roofed
mud houses built along the cliffs.

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N b. Food

563 Food habits are similar to those of the Han Chinese, though
262 Moslems do not eat pork and consider it unclean. Meat is a lux-
184 ury for the poor. Mutton is preferred, though beef is also used.
S In the western part of the region the very poor use horse meat,
563 though it is forbidden by their religion. Vegetables are a part of
262 their daily diet. In the northwest part of Sinkiang, fruits such as
184 apricots, plums, mulberries, melons and grapes are available,
as well as smaller quantities of pomegranates, apples and pears.

S Mutton fat, butter and linseed oil are used for cooking. In
563 eastern Sinkiang the style of cooking is influenced by the Per-
252 sian, Chinese and Turkish styles. The Chinese Moslems abstain
from wine, and are not much addicted to the smoking of opium.
They do not like to eat with non-Moslems, especially the Han
Chinese, because they consider pork eaters unclean. Strict fol-
lowers of the religion even avoid eating utensils which have been
used by others, and carry their own bread when they travel. No
meat may be eaten unless the animal was killed according to
prescribed religious ritual.

S The style of dress for both sexes is generally the same as
563 that of the Chinese except for the headdress. The Dungan men
291 can be recognized by their white skullcaps, embroidered with a
faint design in colored thread, whereas the usual cap of the Turk
or Kazakh is colorful and more richly embroidered. Some Dun-
gans dress in gray and wear white or blue caps. For ceremonial
occasions or worship, the Imams, Ahungs and Mullahs, who sit

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[292] /Chinese Moslems (Dungans)/
within the railings in the mosque and read the Koran, wear white or green turbans, the leader's turban being more elaborate, with a tassel hanging down the back. Common people wear pointed octagonal caps of white, red or black, the color distinguishing the sect to which they belong.

Some women dress differently from the Chinese women, and wear a sort of turban hat. Ordinarily their dresses are in dark colors, but they may wear gay colors for festivals. According to ancient custom they must veil their faces in the presence of men, but this custom was abandoned long ago.

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[369] In cities and towns where the Chinese Moslems dress exactly like the Han Chinese, the men can be distinguished by their physical build and features, but the women are not easily recognized.

d. Occupation

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463 Most Chinese Moslems are business men and traders, and most of them also farm. As farmers they are not equal to the Han Chinese, but they excel in dealing with cattle and everywhere they monopolize the beef and sheep trade. They are also merchants, bakers, workers in jade, money changers, and inn and restaurant keepers.

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262 Outside a Moslem-owned restaurant there hangs a sign displaying a water pot surmounted by a dress hat, and two Chinese characters, Hui-hui. The pot signifies ceremonial cleanliness and guarantees that no pork is used. The hat indicates respect to customers. There are also two Chinese characters on the tea pot, meaning "Pure and True."

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784 Formerly their religion forbade the Moslems to become money-lenders, barbers, fortune-tellers, actors, or servants or apprentices to the Chinese. How strictly the people now observe this taboo is not known.

3. Social values

a. Group spirit

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183 The we-feeling is very strong among the Dungans. The whole group will sacrifice time and money for an individual oppressed by outsiders, and fight for him until justice prevails. Endowed with a courageous nature, the Moslem man is willing to sacrifice his life for the welfare of the group.

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183 This spirit is shown by overt expression in daily social relationships. The Chinese title Lao-piao (old cousin) is applied even to a stranger of the same religious faith. The word old signifies respect; cousin signifies blood relationship. Hence Lao-piao indicates a feeling of closeness toward all members of the faith. Another expression of this feeling is found in the saying that "every Moslem in the world belongs to the same family."

b. Concept of charity

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431 Many of the values in Chinese Moslem society are based upon

/The Tibetans/

*563 race, the Hsi-fans of the country west of T'ao-chao speak the
 [197] Tibetan language and are as much Tibetans as the inhabitants of
 [177] any other portion of the Tibetan plateau. They come into contact
 [648] with the Koko Nor Mongols farther north, whom they bully and
 [181] plunder. Unlike the Mongols, who are being pushed back every-
 [181] where along the northern borders of China by Chinese agricul-
 [181] turalists, the Tibetans of the Kansu border hold their own
 [181] against the Chinese colonists. The northeastern Tibetans are
 [181] truculent and independent as compared to the Mongols, and they
 [181] take readily and successfully to farming.

[42] There appear to be two physical types in Tibet, the short,
 [42] round-faced Mongoloid type, and the tall Aryan type with prom-
 [42] inent features. The latter type is common among the Tibetans of
 [42] Amdo. The eastern Tibetan, even though he is in Chinese dress,
 [42] may be readily recognized by his peculiar habit of standing with
 [42] his feet turned out at right angles to his body.

[42] On the whole, these people are hardy, independent, and cau-
 [42] tious with strangers, but they are also notably hospitable.

2. Patterns of living

*563 a. Dwelling

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Like all nomads, the Tibetans have no fixed homes. They live
 in rectangular tents usually made of yak hair instead of felt,
 with wooden framework. The bottoms of the tents are made fast
 with iron pins or animal horns. Mud, stone or dry dung is built
 up around the tent to keep off wind and snow.

*563 The interior arrangement varies little from tent to tent. A
 342 mud stove is in the middle, a Buddha image at the left side. On
 352 wooden shelves along the walls are chests and boxes where food
 353 and clothing are stored. Skin bags of butter, tsamba or flour,
 and saddles and rifles also hang along the walls. Shelves on the
 right side hold pans, water buckets, kettles, bowls, cups, a
 stone mill and a few skin bags. Near the door there is usually a
 heap of dried ox dung for fuel.

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b. Food

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Farm products do not grow in the cold climate and high alti-
 tude, and transportation is difficult. Thus there is little variety
 in foodstuffs, and eating and drinking are simple functions. The
 daily fare is beef, mutton and other domestic meats, fresh and
 sour milk, butter, cheese, noodles, tsamba (parched barley
 meal) and tea.

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There are no regular meal times in most households. In
 winter when the days are short, they may eat three meals a day;
 in spring and summer, perhaps four or five. During the day they
 eat tsamba and sour milk. The evening meal is noodles with
 boiled beef or mutton, though the poor can have noodles and beef
 less often.

Rich and poor eat with their hands, though the Tu-kung (chief

/The Tibetans/

*563 or leader families) use chopsticks at festivals. Everyone has
264 his own bowl and carries it with him, even when invited to another home for dinner.

*563 Ordinary people do not often have guests for dinner, and a
574 feast can be afforded only by the family of a T'u-kung. The formal
262 dinner, which resembles that of the Chinese, is long and ample.
184 When the guests arrive they are served milk-tea, then given chopsticks and a knife. The courses include rice, sweet
556 cake (made of rice flour and dried fruit) sprinkled with sugar and butter, patties made of chopped mutton and intestine. There are small plates of green onions, vinegar and soy sauce for seasoning. The last course is Beef soup or mutton with chopped potatoes, rice noodles and vegetables. Sour milk may be substituted for the soup in hot weather.

[252] Among the poor, the main meat dish for entertaining is a sheep's head boiled in salted water.

*563 c. Clothing

• 291 Tibetans wear the same sheepskin robe the year around. A man's robe ends just above his knees; a woman's reaches the ankles. Wealthy people may have silk or cotton robes lined with sheepskin. The less wealthy may decorate their robes with red or blue cotton trim or leopard-skin collars. The poor dispense with decoration. The robe is often worn with the left arm and shoulder exposed and the sleeve dangling, and in hot weather, the wearer may strip to the waist leaving both sleeves dangling. Women often strip in this manner while they work, and only in cold weather do they keep both arms in their sleeves. As they habitually wipe their hands on their robes, they are as a rule thoroughly dirty.

[556] No one wears stockings. The wealthy have long leather boots trimmed with black, red or green. Most common people go barefooted in summer, and wear sheepskin or felt boots in winter. All wear felt hats or caps in winter.

[193] The dress of the lama differs from that of a commoner. The robe is crimson, reaches to the ankles and has no sleeves. Not even in the coldest weather is the monk permitted to wear sleeves.

*563 Most of the men simply shave their heads, but a few leave a
302 round spot of hair on top. Women's hair styles are elaborate.
[184] The farther one goes into the nomadic area, the simpler the way of life he finds, and so also the feminine hair styles. Women in Labrang select a small amount of hair on the top of the head to make a braid which hangs down the back. The rest of the hair is made into a number of tiny braids which hang all around. A soft red board reaching to the ankles is attached to the hair, and the whole is heavily ornamented. This is the Tibetan woman's hair-dress which is commonly seen.

/The Tibetans/

*563 copper or silver. The clay votive tablets are made in molds,
532 and finished and colored by hand. The metal tablets are also
made in molds and are finished with hand tools.

Other ritual objects are made by the Lama artists, such as the cups for offerings of butter water, incense and perfume; objects for the altar (such as holy water vases), amulets and charms. The technique for making these ritual objects and the materials used are prescribed, the Buddhist canon containing the rules for making these objects.

[792] The Kumbum monastery in Chinghai is particularly noted for its work in copper and other metals.

*563 Other objects which require skilled artists and craftsmen
532 are the robes and masks used by the Lama dancers in the mys-
294 tery plays on festival days. Especially embroidered and bro-
caded robes of bright colors are prepared for the actors. Masks
are constructed to fit over the head and rest on the shoulders of
the dancers. Some masks are very elaborate and grotesque. The
[177] brocaded robes are Chinese in origin, but the masks and head-
dresses are Tibetan.

*563 Objects of daily use employed by the common people, such
531 as interior fittings and furnishings of houses, windowframes,
532 tables, carpets and food vessels, are often made and decorated
415 by skilled artisans. They all bear a strong influence of Chinese
352 motifs. The rugs in Tibetan houses exhibit patterns which are
derived from Chinese prototypes. A favorite color scheme of
these rugs is a combination of light blue, warm brown and
white. The little tea tables found in Tibetan homes are called
chogtse. Those which are not plain are either painted gaily
with bunches of flowers on flat panels, or, more rarely, carved
with dragons and then painted. Most of the eating utensils, such
as bowls, pots, jugs, cups and teapots, carry interesting de-
signs. Shoes are usually skillfully decorated, and so are other
works of leather like mule trappings.

*563 D. Music and Dance

533 Music and dance play an important part in the religious wor-
792 ship, as well as in the lighter amusements of life. The classi-
cal music of the temples consists of a solemn though animated
style of chanting and of orchestral interludes, played with long
copper trumpets, with the rhythm supplemented by a multitude
of percussion instruments. The hymns are always sung by
memory, but there also exists written forms of them. The nota-
tion is in the nature of a graph of the rising and falling voice;
large curves convey the basic tunes, while smaller loops repre-
sent melodic ornamentation. The words of the songs are artic-
ulated with great clarity and are given the right stress while
the bodies of the monks sway gently to the rhythm.

x] FROM T'AOCHOU TO LANCHOU FU 141

which is separated from the lamasery by a stream, and as the lamas did not appear particularly friendly, and we were only passing through, we left them alone. This was really the only place on all our long journeys where we were not well received. Heitso is called 120 li from T'ao Chou. To the south are forest-clad hills and to the north and north-west are high rocky mountains patched with snow. My amateur map led me to take these to be the divide between the sources of the T'ao and Tahsia rivers and the upper Yellow River, and therefore probably the true boundary between Kansu and Kokonor territory in this direction. The boundaries of Western Kansu are extremely vague, owing to the practice of the native chiefs exercising jurisdiction over tribes and families of nomads rather than fixed areas.

The Amdo Tibetans we met round Heitso and on our road from T'ao Chou to Labrang, whether nomads or agriculturists, were just like the tribesmen who come into Tachienlu in Szechuan from the uplands of Kham, except that the latter have been partly disarmed while the Kansu Tibetans all carry swords thrust crosswise through their belts and often the long Tibetan gun with prong attachment in addition. Their dress is of the simplest description, consisting usually of a sheepskin robe worn winter and summer with the wool inside, often no trousers, and long leather boots. The hilts and sheathes of their swords and knives are often handsomely inlaid with silver and decorated with turquoise and coral, and probably come from Kham. The head dress of the women is peculiar, the hair being braided into a number of small plaits, which hang down below the waist and are bound together at their extremities by a piece of cloth ornamented with silver and stones. On the grasslands they live by cattle-raising and robbing, becoming more and more lawless as one proceeds west, till the Golok and similar tribes are reached living round the upper Yellow River and thence southwards towards the Szechuan marches, who are entirely masterless and acknowledge the authority of neither China nor Tibet. As a result their territory is about the least known portion of Asia.

The Chinese call the Amdo Tibetans Hsifan, a wide term meaning Western Barbarians applied to all the non-Chinese tribesmen from Sungp'an to Hsining. Some

148 FROM T'AOCHOU TO LANCHOU FU [CH.

795 front towards the Chinese and the rest of the world, and in
 563 this unity (as also in the case of the unity of the Catholic Church) lies their amazing strength today. I have heard the Chinese compare both Islam and the Catholic Church to vast world-wide secret societies bound together for purposes of mutual benefit and protection against the rest of mankind. At present the Moslems of North West China, though unsupported by the Treaties of any Foreign Powers, and in spite of the terrible set back after the rebellion, have acquired by their own efforts a privileged and independent position, and indeed are now the principal power in the province.

784 The various sects and classes seem to differ a good deal in the strictness of their observance of the tenets of their religion. Abstention from pork seems universal, and many abstain also from wine, opium, and even tobacco. The Ramadan fast is carefully kept by the upper classes, but
 551 not so strictly by the lower. Every Moslem appears to have an Arabic as well as a Chinese name, but a knowledge
 191 of the former language is confined to a few Ahongs and scholars. The Koran is read in Arabic. All classes hold keenly to their religion, and their religious centres are visited from time to time by priests from Turkey, Arabia, and
 563 Central Asia. They keep aloof from the Chinese, whom they consider unclean, and do not usually frequent the Government schools. They occasionally take Chinese wives, but
 582 the latter have to be cleansed before marriage externally and
 783 internally by a course of baths and water drinking. The veiling of their women is not, I believe, practised in other
 • 291 parts of China, but in Kansu we saw veiled women on two or three occasions, each time travelling on the road. The superiority of the Moslems over the Chinese in regard to
 356 housing, food, personal cleanliness, and general standard of living is marked, and their spotlessly clean and well-kept mosques (*Lipai Ssu*) are in striking contrast to the dirty and dilapidated temples of the Chinese. These mosques
 346 are Chinese-style buildings, and in this respect as in most others they have created a Chinese Mahomedan Church.
 634 Though the magistrates in the Mahomedan districts are Chinese, they usually refrain from any interference with the Mahomedans, who appear to manage their own affairs through a sort of local government.

x] FROM T'AOCHOU TO LANCHOU FU 149

through a sort of local government. In other parts of China the Mahomedans are mostly indistinguishable externally from the rest of the Chinese population; but in Kansu, apart from the Salas, who are of a distinctly Central Asiatic type, my experience was that the faces of most of the Mahomedans are somehow different from the Chinese; they are in any case usually rendered noticeable by their white caps. Foreign scholars attach importance to the early Arab intercourse by sea, but all the Chinese with whom I discussed the question of Islam in China agreed that it came overland from Central Asia, and this is probably true of the North and North West at any rate, which, apart from Yunnan, are the regions where Mahomedanism counts.

The Mahomedan population of Kansu, decimated by the great rebellion, is now recovering and increasing again as the result of many years of comparative peace. Apart from natural increase by births and, after the Chinese fashion, by adoptions, there are a certain number of conversions; these are due rather to expediency than to religious conviction, but the converts having once adopted Islam, appear usually to become good and zealous Moslems. The Chinese as a race seem to require stiffening by a virile religion of some kind, and the effects of Mahomedanism on the characters of those among them who embrace it appear remarkable, and give rise to curious speculations.

It may briefly be stated here that the Mahomedans of North West China, in spite of their religious connection with Turkey and the intrigues of enemy agents, have throughout the War remained absolutely loyal to the Chinese Government.

The relations between the Moslems and the foreign missionaries are comparatively good, so long as religious questions are not concerned. Even in religious matters they agree with the foreigner up to a certain point, since they consider that both they and the missionaries worship the only true God, in contrast to the idolatrous Chinese. It is only when the divinity of Jesus, whom they regard as a prophet but not divine, is raised that they join issue with the foreigner, and then they become inexorably hostile. The early history of Protestant missions in China contains many references to assistance received from the Mahomedans

THROUGH JADE GATE

783 with material or cooking utensils. The suspicious
485 atmosphere created was always most irksome to us,
563 feeling as we did that our cleanliness much exceeded the
demands made by these self-righteous Pharisees.

354 The kang on which we slept was of a different con-
struction from those we had met with elsewhere, this
485 being due to the fact that the only fuel obtainable on
this journey is animal droppings. These kangs were
372 covered with movable boards, under which a hollow
space is left for piling up the dry horse-dung, which,
once set alight, will smoulder for hours. The fumes are
laden with a nauseating smell, which so permeates the
traveller's bedding and clothing as to be noticeable for
weeks. These same fumes produce an extraordinary
effect on the woodwork of the room, which rapidly
gains a surface equal in colour and polish to the best
old oak. The clothes of the people had now changed
291 from indigo-dyed cotton to undyed sheep's wool. In
286 every hamlet the older men sat in the sun spinning yarn,
[887] or knitting socks for themselves on two needles; this
is accomplished by means of a diagonal down the centre
291 of the foot and a seam at the back. The better-dressed
287 boys wore garments of white felt. No seam was
necessary in the whole coat, as it was shaped in the
making to the size and form of the wearer. The felt
is home-made, and many times we saw men treading out
the macerated wool which is moulded to the shape
required and dried in the sun. Shoes, coats and hats
are made in this way, and whole villages are given up to
the industry.

361 Lanchow, the capital of Kansu, is reached through a
maze of narrow gullies. It is beautifully situated on
the swift-flowing Yellow River, and is backed by the
Blue Lotus Hills. Its streets are wide and crowded,
491 and its population cosmopolitan. A splendid iron

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The haier of Haining with his brother and son.

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On the city wall of Ho tchou. (Outside the wall may be seen the towers of two mosques.)

000 then quickly succeeded in getting back the stolen goods and even the people who were most guilty. Later on soldiers had to be sent to Tombu mda only because the French government insisted that the body be handed over. But it had been thrown in the Yangtze Kiang and the soldiers returned without having accomplished their mission.

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During my stay in Dankar I was invited to a pleasant dinner at the house of the ting, along with the officers of the place, the colohel, major, first lieutenant and a few second lieutenants, as well as a few Chinese compradors of European firms in Tientsin. Among the countless dishes the most interesting this time was the tasty Koko Nor fish which has no scales but an unbelievable number of bones. Although we all sat in the small workroom of the mandarin we were, of course, all dressed in the thickest furs which consisted of Tibetan lynx, snow leopard from Himalaya, Manchurian fox or fine lamb skin, according to the size of one's pocket-book. This made for an extremely motley assortment, for everyone wore his costly fur on the outside in order that all could see what he had on. Although I wore a thick fox fur under my Prince Albert I was nevertheless far too shabbily dressed and was often asked by the voluminous Chinese - many of them were not content to wear only one fur - whether I was not cold. I believe that at that time I had scarcely half the girth of a Chinese and that I must have looked like a ray of sunlight between the fat colossi. Our feet with their felt soles several centimeters thick we braced against the edge of a coal brazier which was the sole source of heat in the room. Charcoal briquettes were used and they had a dreadful odor.

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It was therefore a long time before anyone noticed that the felt shoes of two of the guests who had got too near the fire were slowly being charred. Finally the ting asked very politely whether he might say something unpleasant and whether they were sure no one would feel hurt about it. He addressed his question to two lieutenants. They were sitting on pins and needles waiting to hear what unpleasantness their superior might know about them. But the rascally ting let them dangle for a long time until they themselves began to feel what was wrong, until even their thick socks finally began to smoulder. In the Kingdom of the Middle the loser is the last who need /182/ worry about derision. The stiff wax-like faces of the Chinese gentlemen now took on life. Before that only one at a time had spoken while the others had slowly rocked back and

[text continues on p. 302]

563 (1260-1368) and still continues. The Tu ren of Wei ylan bu are a very
 [779] peculiar little group. Many of them say they believe in only one
 god. But, like the Chinese, they are also Buddhists. But besides
 791 that they have shaman priests similar to the Bönbo, who are primari-
 789 ly concerned with making the weather and exorcizing hail. On the
 way from Hsining to Wei ylan bu one constantly comes across small
 loam towers and numerous small heaps of stones which the hail
 exorcisers have erected for the protection of the fields.

563 Most of the Tu ren men dress like Chinese, but some of them
 [271] also wear, like the Tibetans, caftan-like wool skirts that reach
 142 halfway to the ground and they wrap their legs up to the knees with
 gray or blue bands like the poor people of North China. It is very
 difficult, in fact, impossible, to distinguish a Tu ren from a
 Chinese by the cast of his features or his build (Plate LIV). They
 may be smaller on the average and have broader faces than the
 Chinese. But just as among us Europeans one recognizes persons of
 different nationalities only by certain external characteristics and
 by their language, so it is with all the Mongoloid peoples at the
 opposite end of Eurasia. There is no truly significant difference in
 physical structure which would exclude misjudgment or confusion.

563 The men wore the Manchurian-Mongolian queue - which is
 [302] taken for granted among faithful subjects of the emperor - and for
 the rest they shaved just as much of their heads around this queue
 [42] as the Chinese did. There are today still many thousands of them
 (allegedly 20,000 families). In the Hsining prefecture alone the
 number of their princes (tu se) equals more than 12, formerly it
 [651] was 16 or 18. These princes receive gifts and land tax from their
 subjects, administer justice and represent their subjects in dealings
 with Chinese officials. They submitted as early as 1372 in the
 fourth year of the reign of the first Ming emperor (Hung wu) and
 [551] in return their old noble families were established. Beside their
 Mongolian names they have Chinese surnames and three of their
 tu se are called Li, two Ch'i, others Yi, Chen, Wang, Na Chao,
 Chu, etc., and all of them have remained faithful since the Ylan
 dynasty, just as though they were real Chinese. During the Mo-
 hammedan rebellions they suffered exactly like the Chinese.

563 There are also Tu ren living on the old highway between Lan-
 342 chow and Hsining fu, in the region of the confluence of the Da
 tung ho and the Hsining Ho, where they are scattered among
 Chinese and Mohammedans in individual villages. These are

regard the old Chinese assertion that Hsi Hsia was a
"Tanggut kingdom" and Tibetan as conclusive. (With the
word "Tanggut" the Mongols of Koko Nor mean only Tibetans
nowadays, but it is not known since when this has been done.)

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/249/ The thing that strikes a stranger most when he comes to
Wei ylan bu and to these Tu ren is the dress and the head-wear of
the feminine population. Even in these regions in which the eye is
certainly used to many daring color combinations, the feminine
mode of Wei ylan bu is conspicuous for its particularly bright colors
(Plate LII). The Tu ren women wear one or two cotton jackets next
to their bodies, and these, just as with the Chinese, take the place
of our chemise; they also wear two pairs of trousers which are rather
wide and open at the bottom and not tied at the ankles as is the case
with the men. The one pair is bright red, the other indigo. Over
this they wear a rose red skirt which, however, is made more like
a long apron and is split in the middle from top to bottom; in other
words an article of clothing with no visible function. Over this is
worn the most important part of the dress, a Tibetan caftan which is
closed at the side and reaches about down to the calves. /250/ This
caftan is sewn out of blue cotton material and in the winter when it
is very cold it is padded. At the hips it is held together by a red
wool belt from which hang three towels, a green one, a white one
and a red one. But this by no means satisfies the clothing need
and above all the love of color of the Tu ren women. The upper
part of their bodies is also covered with a blue cotton jacket with
wide sleeves which are sewn together with horizontal strips of green,
red and blue cloth and on which are fastened black, yellow, etc.,
ribbons and bands. On their feet they wear cloth boots that are
colorfully stitched all over and the legs of which reach to the calves.
And on their head sits a fashion structure of the most grotesque
forms and proportions. It consists of a more or less large hood, de-
pending on the tribe and the valley around Wei ylan bu from which
the person comes, with huge orange-colored tassels, with a center
piece resembling a saddle from which hang brass buckles
that widen out at the bottom (Plate LV). Altogether there are
thirteen variations of this headgear. As a non-professional in hat
styles, I noted particularly three kinds which I collected and photo-
graphed. Among the Tu gu h'ung women the headdress consists of
a metal trident which sticks out from their blue-black hair, and

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563 down their back their hair is spread out on a little piece of wood
291 which terminates in a plate. The latter is decorated with colored
beads and cowrie shells and sticks out horizontally (Plate LIII). It
is 20-25 centimeters in diameter. In order to make themselves
[302] even more beautiful and colorful, the young peasant women
paint a round red disk on their Mongolian cheeks which are tanned
a deep brown from the strong mountain sun. Thus, the spectacle
with which one is confronted at the fairs in Wei ylan bu is in
point of color and gaiety not inferior to that of the temple festival
at Gum bum.

527 The chief holiday of the Tu ren occurs annually during the second
563 Chinese month and falls on the days when the rivers which have been
frozen during the cold season begin to thaw, but before the field
work begins. It is at the same time the annual fête of Mother
Earth. The Tu ren as well as many other inhabitants of the region
gather together with their wives and children for eight to ten days
in order to drink, sing and play. The gathering-place is a meadow
[346] south of the walls of the town, beside old Chinese graves. There
[669] is a large temple there in pure Chinese style with two courtyards,
one behind the other, and beside it a second smaller Chinese temple
has been erected for the manes of the Chinese who were killed dur-
ing the last rebellion. In 1896 several hundred men fell into an
ambush in front of Wei ylan bu and were killed to a man by the
Dungan in hand-to-hand fighting. (It was almost always a hand-
[211] to-hand battle.) Now each man's name is written on a small wooden
tablet and they are set up on a long table-like structure of loam
on the back wall of the temple. A young man had entered the
[782] temple with me. He lighted two thin incense sticks in front of one
of the narrow wooden tablets and kowtowed three times before it.
He was honoring the names of a close relative. There were in-
cense candles burning in front of many of the other little tablets.

The festival at Wei ylan bu itself strikes the visitor as very
worldly. Very few people pay any attention to the offerings,
the cakes of wheat flour, the /251/ loaves of bread (1), the eggs,

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1. The Tu ren, like the Mohammedans of Lanchow and
Hochow, bake a leavened bread in small, round copper
pans. Into the bread dough they mix the ashes of some
kind of grass which is found near Tsing ylan and as far up
as Di dao and which is burned in the fall in a sort of char-
coal kiln. Otherwise only steamed, unleavened bread is
eaten throughout West China

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Our new encampment stood in a brook bed filled with mighty granite boulders, bordered by high poplars and willow shrubs (Plate LXXVII). Here we were overtaken by an emissary of the dsassak (banner-leader) of Barun who presented me with a khadar and requested me to visit the dsassak in the plains, in Barun Kurā, where he was staying for a month to recite prayers. I promised to go. But since I had been warned on all sides not to go down into the hot, mosquito-filled plain with my yak bullocks, I first marched south for a whole day, up the Wulasetā Valley, (2) at the outlet of which stood our

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1. Ulāsutā, meaning "region of poplars." The "poplar and willow oasis" just before the river emerges into the plain has given it its name. Rockhill, Diary, p. 166, however, is of a different opinion.

previous camp. The region offered little that was attractive or inviting. Barren, desolate rubble terraces were to be seen everywhere, and only after we were a dozen kilometers from the Tsaidam Plain in the mountains was there finally a scant growth of grass. The cattle herds of the Mongols were able to find somewhat adequate amounts of grass only above 3,700 meters. Far back in the valley we came upon about twenty yurts of the Barun nomads. I decided to stay here and give my caravan animals a somewhat longer rest. The bullocks were at the end of their strength, in fact, on the last few marches I had lost four more. Two of them had to be left behind in our last camp at the mouth of the Wulasetā Valley. /346/ When we were ready to fetch them, we found only their footprints together with those of a horse's hoofs, leading out into the Tsaidam Plain. They had been stolen and I never saw them again.

1. Dyoba Dyentien told me that the dsassak himself had had them removed.

On the day after our arrival in this camp, the dsassak of Barun visited me in person, to my great astonishment. First a mounted courier came dashing up, behind him came the dsassak in the midst of ten horsemen. A clumsy figure, somewhat over 1.65 meters tall, an uncouth Caliban as one could see from a distance, stopped 100 centimeters in front of my tent, was assisted awkwardly from his horse, and came toward me. He had just reached the age of 45. He, as well as his escort, wore the Tibetan gaily-colored dāfan, except

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643 that it hung down below their knees. They all had silver-mounted
 291 swords made in Lhasa in their belts and almost all of them wore red
 and blue mandarin buttons and pheasant feathers on their Manchu hats.
 I served my guests tea, tsamba and mutton in my tent. My Moham-
 782 medan Han had to act as my interpreter, for the dsassak pretended he
 understood only Mongolian. After the customary amenities, he came
 out with the purpose of his visit. He had heard that I had come through
 infected areas and he was afraid his yak herds would become infected
 if I traveled farther up the valley with my caravan. He also im-
 plored me not to hunt in his territory. He and his people had taken
 a vow not to harm any wild animal for two years. They hoped in
 this way to win the favor of the local spirits. For this he promised
 to give me barley and wheat flour inexpensively in his village and
 to transport a part of my collections back to Hsining fu. After his
 call, the dsassak rode off over the stony path, to his home in the
 plain 40 kilometers distant.

563 I had obviously gained prestige through the dsassak's visit. He
 342 had been accompanied by a young Mongol named Dyoba Dyentsen
 574 (Plate LXXVI) whose yurt stood only a short hour's distance from me
 and who now invited me to visit him, as did his neighbors. I started
 my round of visits at the yurt of my nearest neighbor. As I approached,
 the whole family came bursting out of their round, dirty-white bee-
 hive. We greeted each other before the door very deliberately with
 low bows, until finally I, as the first person, stumbled through the
 wide open narrow, double-winged wooden door common to all Mon-
 gol yurts, and over the high threshold into the din room. Here the
 wife and the grown daughter served me a peaked mound of tsamba
 decorated with flecks of butter and arranged with loving care on
 gaily-trimmed wooden plates and bowls. I was also given first-class
 tschura, the skin of milk which had been carefully gathered, and
 the tail piece of the most-recently killed mutton, with the bristly
 tail attached, - in short, I was entertained like a high-ranking lama.

[576] When I was ready to leave, all the members of the family dashed
 out of the yurt, then came my servants, and I had to be the last
 to leave the tent-house. This is ancient Mongolian etiquette.

563 But I was even more elaborately received by Dyoba Dyentsen.
 437 He was /347/ a young unmarried man in his late twenties, who was
 able to read and write Mongolian and Tibetan. He was a wanda, a
 [792] priest who had not taken his examination, and the son of a family
 who, according to local standards, was considered wealthy. When I
 rode to his yurt, a sheep was killed in my honor. Dyoba had a

1/2 (ie. of Barun. - Anal. 57)